THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life. For you shall live by every word that proceedeth forth from the mouth of God." DOCTRINE AND COVENANTS 84: 43, 44.

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THE LORD'S COVENANT WITH ISRAEL*

PRESIDENT ANTHONY W. IVINS OF THE FIRST PRESIDENCY

As I STAND before this vast congregation this morning, and contemplate my early experiences upon this Block, when the Latter-day Saints were few in number, with poor shelter, and very inferior accommodations compared with those which we at present enjoy, I am overwhelmed with gratitude as I think of that which the Lord has accomplished; for I see in this gathering the fulfilment of His word, and the words of His servants the prophets, uttered more than four thousand years ago; and I come to understand my own littleness, my own inability, my utter dependence upon the Lord my God. Without His aid we are helpless; He has done it. It has not been the work of man, although devoted men and women have been the instruments in the hands of the Lord in the accomplishment of that which we see before us this morning. Therefore I give praise and glory and honour to God for all that I am, and all that I hope to be, all that we are, all that we can hope to be, for our dependence is upon Him.

I desire, my brethren and sisters, as a preface to the remarks which I make, to read briefly from the Second General Epistle of the Apostle Peter to the Church, as follows:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. Knowing this first, that no prophecy of the scripture is of any

*Address delivered at the Sunday Morning session of the Ninety-fifth Annual General Conference of the Church, in the Tabernacle, Salt Lake City, Utah, April 5th, 1925.

private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

At the time when the Apostle Paul was arraigned before King Agrippa to answer to charges that had been preferred against him, after recounting the circumstances of his conversion he turned to Agrippa, and said: "King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul: Almost thou persuadest me to be a Christian. And Paul said: I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

I desire to paraphrase these words as follows: My brethren and sisters, do you believe the words of the prophets as they have been handed down to us through the Holy Scriptures? I know that you believe, and I would that all of you understood them, and comprehended their importance and application to us, not merely as I understand them, but more fully and comprehensively.

To properly comprehend the great plan of human redemption, designed by the Father for the blessing of His children, it is necessary that we be familiar with His hand-dealings with the people of the world, from the beginning of time, as we count it, until the present. It is not sufficient that we familiarise ourselves with the dispensation alone, in which we live, important though that be. We must know something of the past, as history has written it, the present as we see and understand, and the future as the prophets have declared it. Without this grouping of the past, the present and the future, our vision will be restricted and incomplete.

I desire, my brethren and sisters, to take you back more than four thousand years, to a period of time when an event occurred which was of transcendent importance to us, when a promise was made by the Lord which has not yet been fully verified, but toward the fulfilment of which we are rapidly moving.

It was about 122 years after the Deluge that the Lord called Abram, who at the time was seventy-five years of age, and a direct descendant of Shem, the chosen son of Noah, commanding him to go out from the country of his kindred, and from his father's house, into a land which He promised to give to him, and to his posterity after him for an everlasting inheritance. In obedience to the word of the Lord Abram went from Haran, to which place he had been taken by his father, from Ur of Chaldea, and pitched his tent in the land of Canaan. Twenty-four years later the Lord spoke to him as follows:

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him: I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face:

and God talked with him, saying: As for me, behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham, for a father of many nations I have made thee: And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee."

We have here a promise made by the Lord, which, judged by human standards, was impossible of fulfilment. Abraham was an hundred years old, and his wife, Sarah, ninety years of age, a supposedly barren woman; but the Lord had spoken, and His word never fails. Isaac was born, and the Lord repeated to him the promise made to his father. Isaac in turn became the father of Jacob, through whose lineage, and the twelve sons who were born to him, the foundation was laid for the Twelve Tribes of Israel, the progenitors of a mighty nation.

To follow the history of this interesting people from that time to the present, in detail, would be impossible in the short time which is at my disposal. You who are familiar with the story know that twelve sons were born to Jacob, six of whom, Reuben, Simeon, Levi, Judah, Issachar and Zebulon, were the sons of Leah, his first wife; while Joseph and Benjamin were the sons of Rachel; Dan and Naphtali the sons of Bilha, the hand-maid of Rachel; and Gad and Asher the sons of Zilpah, the hand-maid of Leah.

You are all familiar with the story of Joseph, who was sold by his brethren to passing Ishmaelites, who carried the boy into Egypt, and sold him to Potiphar, a captain of the king's guard—how he was cast into prison, and finally released and made the regent of the king, the most powerful personage, except the Pharaoh, in all Egypt. You know how famine came to the land, which made it necessary for Jacob to send his sons to Egypt to procure food, where these men discovered that the governor of all the land was their younger brother, whom they had sold into slavery; and how, after returning to Canaan, they brought down their father and all of their possessions into Egypt, and were established in the land of Goshen, where they became a numerous people.

But Egypt was not the heritage of Israel. Naturally they would have remained there and been absorbed by the Egyptians; but the Lord had decreed otherwise. He had given them Palestine as the land of their inheritance, and their return to that land was inevitable, even though it were against their will.

After remaining in Egypt more than two hundred years, some chronologists say four hundred, the Lord delivered them from the bondage of the Egyptians, through His servant Moses; and under the leadership of Joshua they again entered and took possession of the Promised Land, a great people. From the seventy souls who went into Goshen with Jacob, there went out

603,500 men more than twenty years of age, men able to bear arms, probably not less than three millions of people in all.

The history of the Israelitish people from the time they crossed the river Jordan, under Joshua, and subdued Jericho, until the establishment of the kingdom, under Saul, about four hundred years, is one of almost constant war and contention, which resulted in the subjugation of neighbouring kingdoms and peoples, until Israel, under David, became the possessor of Palestine from Dan on the north to Beersheba on the south.

It was under Solomon that Israel reached the zenith of her power and glory as a nation and kingdom. One hundred and twenty years had elapsed from the establishment of the kingdom, under Saul, until the division of the nation, which occurred during the reign of Rehoboam, the son of Solomon. Five hundred years had passed in all since the return from Egypt—years of conflict among themselves and with other peoples, years of faithlessness on the part of Israel, and suffering because of their transgression and indifference to the words of the prophets whom the Lord sent among them to call them back into the old way of righteousness; but they said: We will not walk therein. When the watchmen whom the Lord placed on the towers of Zion sounded the warning trumpet they said: We will not hearken.

Then came the days of Isaiah, Jeremiah, Ezekiel and others of the prophets of old, through whom the Lord strove to keep the people in the path of righteousness and justice—the only road that leads to ultimate success—for final triumph has never been achieved, and never will be, by a nation that denies the living God, and departs from the path which He has marked out for it to follow. In their pride of conquest, Israel saw in the glory that had come to them a fulfilment of the promise made by the Lord to Abraham. He had given them the Land of Promise from the north to south, and east to west; they were in possession of it, and in their pride believed themselves strong enough to hold it forever.

The dissolution of Israel, as a great nation, commenced when the Ten Tribes, under the leadership of Jeroboam, the son of Nebat, broke away from Judah and Benjamin and established the Kingdom of Israel, with Samaria as its capital city; while Judah and Benjamin, with a part, at least, of the tribes of Simeon and Dan, retained Jerusalem as the capital city of their kingdom—the Kingdom of Judah.

Both nations rapidly relapsed into idolatry, Israel to the worship of the golden calf of the Egyptians, while Judah to a great extent turned to the worship of Bel of the Babylonians and the idolatrous gods of the nations with which they were surrounded.

In this condition Israel continued until about seven hundred years before Christ, when the Assyrian armies, under Sennacherib,

overcame the Israelitish armies, captured Samaria, carried the Ten Tribes captive into Assyria, at the head of the Euphrates, and brought people from their own country whom they established in the cities of northern Palestine. The identity of Israel, as a distinct people, was lost to the world.

Judah continued to maintain a semblance of power for more than one hundred years after the fall of Israel, when they suffered the same fate. Judea was overrun by the Babylonian armies under Nebuchadnezzar, Jerusalem taken, the Temple desecrated and despoiled of its wealth, and Judah carried captive into Babylon, as their brethren had been carried into Assyria.

This hasty and imperfect review brings us to the ushering in of the Christian Era.

(TO BE CONTINUED)

NINETY-FIFTH ANNUAL CONFERENCE

(*Continued from page 334*)

SUNDAY AFTERNOON sessions of the General Conference, April 5th, were held in the Tabernacle and Assembly Hall, both of which buildings were filled to capacity, while other thousands of interested listeners on the open grounds of Temple Block heard the addresses through the aid of speech amplifiers. A telegram from Elder H. L. Johnson of Hobart, Nevada, expressing appreciation of the morning services, which had been clearly heard through radio in that far-distant place, was read from the Tabernacle stand by President Heber J. Grant, as follows: "Morning services came in fine. Appreciate opportunity of hearing the word of the Lord."

PRESIDENT RUDGER CLAWSON, of the Council of the Twelve, the first speaker in the meeting, stressed the counsel and admonition given in the opening session by the President of the Church—genuine belief in God and a course of life ordered in accordance therewith, as also the Word of Wisdom and the Law of Tithing. "Some persons," he said, "attempt from time to time to determine the degree of greatness of the various doctrines of the Church. To me it is presumptuous for one to try to reach conclusions in this regard. The Word of Wisdom was given that the will of God might be shown regarding the temporal salvation of man. God knows what is best, as He has always known; and in pointing out things which are hurtful to the body of man, the Lord has enumerated those that are good and those that are injurious."

The speaker said that it had been known for a long time that the tobacco bill of the nation was much greater than that for the maintenance of public schools; but great as is the cost of the tobacco habit in money, that feature is small as compared to the cost in efficiency and morality.

Elder George Albert Smith, of the Council of the Twelve, stated that if the Latter-day Saints will count their many blessings they will find that no people has ever had greater occasion to be thankful for the mercies of God. He expressed the thankfulness of his heart for the Gospel; and stated that in his judgment the greatest gift among the many enjoyed by the Latter-day Saints is that of knowing for a surety that God lives, that Jesus is verily the Christ, and that Joseph Smith was a prophet of God, through whom the Holy Priesthood has been restored to the earth, and is now existent and operative hereon. The speaker read from the words of the Prophet Mormon, exhorting the people to follow in the paths of righteousness and to ever keep fresh and vital their faith in the living God. In closing he prayed that all Latter-day Saints shall strive to so live as to be worthy of that assurance in Jesus Christ which passeth all understanding.

Elder George F. Richards, of the Council of the Twelve, expressed his joy in finding himself in complete harmony with the instructions given during the conference. "The ideals of the Latter-day Saints," he said, "are perhaps greater than those of any other people; and it is our privilege to follow in the footsteps of the Saviour and be joint heirs with Him in the Kingdom of God." He urged the people to strive to keep the great requirements—to love God with full purpose of heart, and to love their neighbours as themselves. The speaker emphasised the importance of tolerance and charity on the part of Latter-day Saints toward others; and he stated that there are many who are opposing the ways of God in the thought that they are doing His service, even as Saul of Tarsus did before his miraculous conversion. Elder Richards expressed his joy over the faithfulness of the people of the Church in their many activities, and especially in Temple work. He commented upon the blessings provided for the many hundreds of thousands who had received the ordinances of the House of the Lord in person or by proxy.

Elder Joseph Fielding Smith, of the Council of the Twelve, took for his theme the words of Jesus Christ to the Jews: "And ye shall know the truth, and the truth shall make you free." There is no virtue in doubt, the speaker said, and there is no justification for doubt, inasmuch as the Lord has given the key that will unlock the door of ignorance to a knowledge of God; and possession of this key, with the power to use it, can be gained by following the revelations of the Lord and by doing His will. The speaker referred to the comment occasionally heard, as voiced by those who are not of the Church, that only the older members are true to their faith; and in refutation he declared that the great majority of the youth of Israel are true to the faith of their fathers and will not turn therefrom.

In the Assembly Hall, Sunday afternoon, addresses were made by Bishop David A. Smith, of the Presiding Bishopric,

Elder B. S. Young, President of the Northwestern States Mission, Elder Eugene J. Neff, President of the Hawaiian Mission, and Elders Andrew Jenson and A. William Lund, who are assistants to the Church Historian. Admonition to renewed and increased activity in the observance of the requirements of the Gospel, and expressions of gratitude for the prosperity, growth, and marvelous development of the Church, were the outstanding features of the addresses. Elder A. William Lund specified the power of the Priesthood as restored to earth through the Prophet Joseph Smith as the characteristic by which the Latter-day Saints are distinguished as "a peculiar people," and stated that the power of this Priesthood is identical with that held and exercised by Moses, Elijah and other prophets as well as by the Apostles of the early Christian Era. Bishop David A. Smith urged retrenchment in the matter of expenditure; and, in line with remarks made by earlier speakers, suggested that moderation be observed in sending money to missionaries in the field, inasmuch as missionaries should rely upon the provision which the Lord has promised for them rather than upon the receipt of large amounts of money from home.

The Sunday School Conference was held in the Tabernacle Sunday evening, and will be remembered as one of the most inspiring and glorious occasions of the kind. "The Children are Calling" was the theme; and this found expression in song and story, in questions and answers, and in a concluding address by President Heber J. Grant. Joy was added by the presence of General Superintendent David O. McKay, who has been absent from conferences of the kind for nearly three years. "A little child is the personification of truth and virtue" said Elder McKay, "and the child is the center around which the Sunday School organisations revolve." A class of boys and girls, in the varied costumes of the many nations they represented, stood for Sunday School children of the countries of Europe, Asia, Africa, and the Islands of the Sea; and they gave recitations in the nature of a "call," personifying Truth, Fidelity, Honesty, Chastity, and Self-Control. The "answer" of the General Board to the "call" was an assurance of continued effort for the welfare and advancement of the children of the Church. President Grant stated his conviction that in proportion to membership no other religious organisation in the world could present such a gathering of Sunday School workers as was present on the occasion. He warmly commended the excellent work done by officers and members, and invoked Divine blessing upon the congregation and the Sunday School cause.

(TO BE CONTINUED)

Let us study the uses of solitude and society. Let us use both, not serve either.—Emerson.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MAY 28, 1925

EDITORIAL

"HE BEING DEAD YET SPEAKETH"

President Charles William Penrose, First Counselor in the Presidency of the Church, died at his home in Salt Lake City, Utah, May 16, 1925.

It was Saturday night; his work was finished; and the darkness found him in readiness for the dawn of a glorious Sabbath, a day of rest, of happiness, and of more exalted worship and thanksgiving than earth could afford. Last February 4th he completed his ninety-third year of mortality. May 14th, two days prior to his decease, he saw the close of his seventy-fifth year of membership in the Church. Of that three quarters of a century, every year had been full of good works, marked by active service and effective ministry.

"It is appointed unto men once to die", so the Scriptures aver; then, if Charles W. Penrose should not die, who should? If he was not ready, who is, or can be?

Yet Israel mourns! And mourn we should. One of the truly great, a worthy leader, a veritable man of God has departed from us; and we are sadly bereft.

The chronicle of this good man's labours has been written many times, and Church annals are rich in the inspiring record of his enduring achievements. Dates and data have their place; and readers desiring such, as relating to the valiant and devoted servant to whom these lines are indited, will have no laborious or tedious search.* Here let us consider the impressive outline rather than the minute details of this splendid life.

The sole representative of his father's family to accept the restored Gospel of Jesus Christ, he entered into the activities of the Church in England, the land of his nativity, with the full energy of his vigorous youth. Whilst yet in his teens he was an aggressive missionary, an ordained Elder, traveling with "neither purse, nor scrip," but relying upon the Lord's promise to provide. His capacity for leadership was soon apparent; he became the presiding Elder of one district or "conference" after another, and was made pastor of several divisional units. For more than a decade he was thus engaged, preaching the Gospel by tongue and pen, the author of theological articles and pamphlets,

*See the *Star*, Volume 67, page 502; and Volume 73, page 792; also *Improvement Era*, Volume 15, page 341.

and the creator of some of the most inspiring songs in the hymnology of the Church.

Before ever leaving his native shores, his dreams had been of the West, the valleys of the mountains, where his people were gathering rapidly, as prophets had foretold. In those dreams he discerned clearly; his mind was touched with the prescience of the seer—else it had been impossible for him to write as he wrote, without physical vision:

O ye mountains high, where the clear blue sky
Arches over the vales of the free!
Where the pure breezes blow and the clear streamlets flow,
How I've longed to your bosom to flee!
O Zion, dear Zion, land of the free!
Now, my own mountain home, unto thee I have come—
All my fond hopes are centered in thee!

When in his thirtieth year he reached those beloved mountains in Utah; but in the fourth year following he was again in England, traveling, preaching, presiding, writing, ever declaring the glad tidings of the Restoration. A second time and a third he returned to Great Britain, his last coming, after his ordination to the Holy Apostleship, having been in the capacity of President of the European Missions, from which assignment he went home in 1910 after a successful administration of three and a half years.

While he was engaged on these specific missions, President Penrose wrote most of the hymns so dear to the Latter-day Saints and with which his name is fondly associated. There was special occasion for each of these rhythmic compositions, and the tone of impelling circumstance is heard in the lines. Let one instance suffice:

School thy feelings, O my brother;
Train thy warm impulsive soul;
Do not its emotions smother,
But let Wisdom's voice control.
School thy feelings; there is power
In the cool collected mind;
Passion shatters reason's tower,
Makes the clearest vision blind.

As editor of the *Millennial Star* here, and of the *Deseret News* and another daily in Utah, he has exemplified the best ideals in that field of literary endeavour. Though denied the privileges of college President Penrose was a scholar in the truest sense. His education was broad, high, and practical. The Brigham Young University did honour to herself in making him a Doctor of Laws. As scriptorian and theologian he has bequeathed to us rich treasures in print. His "Rays of Living Light" have illuminated the souls of tens of thousands, and shall continue to dispel the darkness of ignorance and unbelief.

As Elder, Seventy, High Priest, Apostle, and Counselor in the

First Presidency, President Penrose has left an imperishable record of efficiency, self-sacrifice and devotion to the service of the Divine Master. His witness of the Lord Jesus Christ, as both spiritual and bodily Son of the Eternal Father, the literal Saviour and Redeemer of humankind, has contributed to the salvation of thousands, and shall stand as an undying testimony to the world. His solemn proclamation of the Divine commission resting upon Joseph Smith, the Lord's Prophet in this the dispensation of fulness and consummation, is resounding throughout the world to-day.

Yes, though he is dead, as mortals die, President Charles W. Penrose yet speaks to the Church and to the nations.—J. E. T.

A WORD OF APPRECIATION

With the issuance of this number, James Foggo rounds out a period of twenty-five years of unbroken service in the printing-house of the *Star*. A record of a full quarter of a century in good work is cause for satisfaction and justifiable pride.

The multifarious duties of the composing room, the presses, the job department, the distributing section, have been and are under the efficient direction of this faithful Superintendent. The *Star* never fails to rise at the appointed time, and is not known to have suffered obscuration by any other business bodies in space or by clouds in the home atmosphere through which it shines. In the matter of mechanical quality the magazine has maintained a standard of excellence equaled by few publications in the country—and for this all credit is due to the man in charge and his capable associates.

With characteristic bigness of soul and becoming modesty, Mr. Foggo is ever ready with a word of commendation and praise for the good work of his assistants. To him we tender hearty and heart-felt congratulations on his enviable record in this institution, and assure him that his efficient and devoted service is thoroughly appreciated. May it long continue!—J. E. T.

FOLLOWING THE "EULOGIES"

In our last issue appeared a condensed account of a great assembly in the Tabernacle, Salt Lake City, on April 19th, at which the United States Secretary of the Interior and two other officials of the government made addresses. Brief discourses were then delivered by Bishop C. W. Nibley and President A. W. Ivins in the order stated. Excerpts from the remarks of these two brethren are presented herein.

Presiding Bishop Charles W. Nibley

I should like to say a word or two in respect to what has been

the cause of the gathering of this people. How comes it that people from most of the States of this Union, from England, Scotland, Wales, the Scandinavian countries, Germany, Holland and other European countries, are all gathered here in this congregation to-day? As a rule these people are living in harmony and peace, and under much better physical conditions than they enjoyed in the countries from which they came. What brought it about? May I be excused if I relate some personal experiences in respect to this matter?

In the little village of Hunterfield, eight miles out from Edinburgh, in Scotland, lived my mother and father; and their mothers and fathers had lived there in that same district for generations before them. One day, in the spring of 1844, there came a "Mormon" missionary to the village. He went around from house to house, notifying the people that he would preach on the green that Sabbath day. My parents had never yet heard the word "Mormon," and did not know at all what it meant, but my mother, among others of the villagers, attended that little meeting.

My mother was the most religious one in the family, although both she and my father had been earnestly seeking the kingdom. They were brought up in the Presbyterian church, and later investigated the creeds of the Baptist and Congregational churches; but they still seemed unsatisfied. They wanted rest for their souls. They had read the Bible and believed in the words of the Saviour, which you will find in the 11th chapter of Matthew: "Come unto me, all ye that labour and are heavy laden, . . . and ye shall find rest unto your souls"—not necessarily rest for the body, for it is expected that we shall earn our bread in the sweat of our face. But this offered something to which to anchor the soul, something which they had not yet been able to find.

So when they heard this "Mormon" Elder, my mother went up to him after his discourse and said: "I believe the doctrine that you have preached to-day to be of the Lord Jesus Christ—faith, repentance, baptism, the laying on of hands for the gift of the Holy Ghost, and that the power of the Holy Ghost and the administration of the Spirit should follow. I believe in it. I want to be baptised."

He answered her: "My good lady, have you ever heard of our doctrine before?" She said: "Never; and I did not even know there was such a thing in the world." "Well," he answered, "it is not our custom to baptise married women without the consent of their husbands, but I would like to leave some tracts with you, and I shall be out here next Sunday, and if you and your husband desire I shall be willing to baptise you."

Well, to make a long story as short as possible: The next Sunday came; the Elder preached again; and my father and mother were both baptised into the Church of Jesus Christ of Latter-day Saints.

Eleven years passed. My father was president of the little branch of the Church which was raised up in the neighbourhood in which he lived. It took years of hard work and scrimping and saving to gather together enough to take the family in the steerage of a sailing vessel, in the spring of 1855, from Scotland to the State of Rhode Island, where we had relatives.

We lived there for five years, until we got enough means—through good hard work and Scotch thrift, such thrift as you do not know anything of in this country in these days; for we do not know how to save the "bawbees" as my mother did, and as we had to do, to get money enough so that we could buy a couple of yoke of oxen and two cows and a wagon and go with a company of Saints to the Rocky Mountain valleys in the year 1860.

In that year I, a little barefooted lad eleven years of age, trudged across the dreary plains. I did not know they were so dreary, for I was too young to realise it, but my parents did. We outfitted at the little village of Florence, six miles from Omaha, and left that place in June, reaching Salt Lake City in the forepart of September, making us just about three months on the journey. And this song, "Come, Come, Ye Saints," which you have sung this afternoon, our people sang with all their hearts around the fires as we journeyed across the plains.

Now, were those people disappointed? Was the spiritual part of their lives realised; that is, that in which they believed in the beginning and believed in later, that the Lord God of heaven had again spoken to man on the earth and revealed Himself to them? It was the same God, the same Jesus Christ, who are referred to in our Christian Bible. Those people said: Here is additional evidence that Christ lived, that He died, that He was resurrected from the dead, that He ascended on high, and that He will return again.

That Elder told my parents that if they would live good, clean, moral lives, and seek unto the Lord, they should know of the doctrine, just as Jesus said, as stated in the seventeenth verse of the seventh chapter of the Gospel of St. John: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

You need not guess at it. I think it was Coleridge, the great author, who said in his day that the religion of England seemed to be a "great unintelligible perhaps." It is not intended that religion shall be anything of the kind. To them, to my parents, it was a verity, it was a reality. They accepted what they believed to be the truth. They conformed to the laws of the Gospel. They bowed in humility before the Lord, and the Lord testified by His Spirit and the power of the Holy Ghost that what they had received was true; and they lived the Gospel through sorrow and through great poverty. Oh, when I think of their sacrifices, the poverty they experienced, it saddens my heart; but I am

glad to know that they were brave and true and loyal and that they faltered not, neither did they fail.

This is what has brought this people together from the countries all over the world, from America, from Europe, from Asia, from Africa—wherever there are white people who are earnestly seeking the kingdom of God. They have found what they sought. That is true, and they are witnesses to it. This is the spiritual part of it, the spiritual force and power and potency, the thing that gives life and power and spirit to this thing called "Mormonism," and without it "Mormonism" would be as dry and lifeless as an old mullein stalk. My time has expired. The Lord bless you. Amen.

(TO BE CONTINUED)

THE SHEFFIELD CONFERENCE

THE SHEFFIELD CONFERENCE convened at Sheffield, Sunday, May 10th. There were in attendance Mission President James E. Talmage, Sister May Booth Talmage and Elder F. Artell Smith from the Liverpool Office, President O. David Merrill and all the Traveling Elders of the district, together with many members, friends and investigators. Special meetings of the Relief Society and Priesthood were held in addition to the three general sessions of the conference.

An impressive Sunday School program, which had as its theme "Mother and Motherhood", was carried out in perfect harmony with the spirit of the day. Elder James R. Bargh directed the program and those taking part were, Dora Bargh, Alvin Holton, Maud Prince, Gladys Maybury, Herbert Bailey, May Prince, Frank Thompson, Lorenzo Harrison, Nancy Asquith, Wilford McCrystal, Richard Birkhead, Lillian Chapman, Willard Smith and Irene Bargh. Flowers were distributed by the Bee-Hive Girls of the Sheffield Branch to all the mothers. Sister Lydia Barton in giving a response for the mothers said that of all birthdays, this, her seventy-fifth, was the one filled with the greatest happiness.

In the afternoon and evening special musical numbers were rendered by Sisters May Prince, Hilda Shaw, Gladys Corbett and Brother Horace Jones. Addresses were delivered by the missionaries and visitors. Sister Talmage related interesting incidents from the lives of Church leaders, and showed how the principles of the Gospel had helped them to become powerful servants in the great cause of truth. The speaker said she hoped the day was not far distant when mankind would no longer turn from the truths which are so beneficial and uplifting.

The Mission President delivered the main discourses of the day. In the afternoon session he briefly reviewed the history of

Mother's Day and said one reason why the Latter-day Saints honour parenthood, motherhood, and children, is because of the belief that family associations are not limited to this life only. In the evening meeting he discoursed upon the second coming of the Saviour, and urged all to be faithful, diligent, and in a state of preparation for the great developments now pending.

A. G. STANGER, Conference Clerk.

MISREPRESENTATION CHECKED

ON A RECENT OCCASION, Elders Maurice R. Barnes, Rulon L. Russen and Clifford D. Gough, while attending a Fair at Ipswich, were instrumental in closing down one of the side-shows, which was supposed to "Reveal the Secrets of the 'Mormons.'"

Their attention was attracted by a man shouting at the top of his voice after this fashion: "The 'Mormons' are the vilest and wickedest people on earth", "Horrors of a 'Mormon' bridal chamber now being revealed by an escaped 'Mormon' bride", "'Mormonism' means nothing but immorality" etc. Upon going closer they saw large placards on the tent, which ran thus: "'Mormons' and White Slavery", "Smuggling girls into Utah", "Confessions of a 'Mormon' Wife."

Out of curiosity the Elders went in to see how they were misrepresented to the people of England. After watching the performance for a few minutes and listening to the vile, baseless, and scandalous stories, they asked the manager of the show if he had ever been to America, or furthermore, to Utah. He evidently forgot himself for the moment, and said "No." The Elders asked for permission to address the audience. This was refused at first, but the people, desirous of hearing what their "Mormon" friends had to say, insisted that they have the privilege of speaking. They spent some time refuting the slanders and setting forth the principles of the Gospel, and explained the origin of the word "Mormon" and the misrepresentation to which the "Mormon" people are so infamously subjected. Over two hundred tracts were given away, and a portion of the time was spent answering questions.

The manager of the show admitted that all his statements were baseless and untrue, that he was deceiving the public for the sake of a few shillings. The Elders made several friends, some of whom attended their Sunday night meeting. The show manager decided it best that he close his show for the evening, which he did, and, furthermore, he left town the next morning.

MAURICE R. BARNES, Norwich Conference.

FAILURE after long perseverance is much grander than never to have a striving good enough to be called a failure.—GEORGE ELIOT.

FROM THE MISSION FIELD

Mother's Day—On Sunday, the 10th inst., an impressive Mother's Day program was rendered by the Handsworth (Birmingham Conference) Sunday School. Short talks were given by Elders Alvah N. Stout, Ellis L. Rees, Norman Dunn and Charles Collins and Sister Clara Boyd. Each speaker portrayed the life of Mother as being an example of true sacrifice.

Socials—On Saturday, May 9th, the Sheffield Branch held a conference social. A delightful program, comprising songs, musical selections and recitations, was rendered. In attendance were President and Sister Talmage, Elders F. Artell Smith, Scott S. McClune, Sterling C. Rigby and all the Elders of the Sheffield Conference.

A farewell social was held on the 14th inst., at Sheffield, in honour of Elders Rollo E. Watkins and Harley K. Fernelius, who have recently been transferred to the Liverpool Conference. As a token of appreciation and love a carving set was presented to each.

Branch Conferences—The Bristol Branch Conference was held April 26th. In the Sunday School session interesting talks were given on the Plan of Salvation. The speakers of the day were President Ianthus L. Richards, Elder Wendell R. Anderson, and Branch President Henry E. Neal.

The Cheltenham, Stroud and Nailsworth Branches of the Bristol Conference held their joint conference in Cheltenham, May 3rd. In the Sunday School session the program was based on the Book of Mormon. President Ianthus L. Richards and Elders Wendell R. Anderson, Vernal G. Jones and Leroy E. Peterson were present and participated in the two sessions.

Pleasant Recreation—On Saturday, May 16th, the Traveling Elders of the Manchester and Liverpool Conferences played a notable baseball game at Bolton. The Elders especially enjoyed themselves, and otherwise the game was profitable in bringing together, through newspaper publicity, over a thousand people of the town, who were able to see at close hand the true "Mormon" missionary. Interviews and other brief but friendly press reports followed the game. Following the game, and the potato-pie with which the local members served the Elders, the Bolton Branch gave a social with Elder J. H. Holden conducting. There was a mixed program consisting of songs, readings etc., which terminated with a few well-arranged games. During a few minutes intermission, light refreshments were served. All the Manchester Conference Elders and several of the Liverpool Conference Elders as well as about seventy members and friends of both conferences were present.

THE BETTER WAY

It is better to lose with conscience clear
Than to win with a trick unfair;
It is better to fail and to know you've been,
Whatever the prize was, square
Than to claim the joy of a far-off goal
And the cheers of the standers-by,
And to know down deep in your inmost soul
A cheat you must live and die.

Who wins by a trick may take the prize,
And at first he may think it sweet;
But many a day in the future lies
When he'll wish he had met defeat.
For the man who lost shall be glad at heart,
And walk with his head up high;
While his conqueror knows he must play the part
Of a cheat and a living lie.

The prize seems fair when the fight is on;
But save it is truly won
You will hate the thing when the crowds are gone,
For it stands for a false deed done.
And it's better you never should reach your goal
Than ever success to buy
At the price of knowing, down in your soul,
That your glory is all a lie.

Selected; Author Unknown.

DEATH

Montgomery—Sister Margaret A. Montgomery of the Belfast Branch died, May 11th, at her home, after a prolonged illness. Deceased was born June 20th, 1903, and was baptised in September, 1923, by Elder E. O. Stenquist and confirmed by Elder John C. Bell. Sister Montgomery was an active and faithful Church worker. Funeral services were held under the direction of President George A. Baker. The grave was dedicated by Elder William W. Burt.

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